

CONCEPT OF PACHANA IN ASRIGDARA**Dr.M.Sreevani¹, Dr. K.Venkat Shivudu², Dr.P.Suneela³**¹P.G.Final Year, ²Assistant Professor, Department of Ayurveda Samhitha & Siddhanta,³Assistant Professor, Department of Prasuti tantra & Stree roga,

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ABSTRACT

Asrigdara is a common ailment in reproductive age group among the female population. The abnormal uterine bleeding can be understood in the lines of *Asrigdara Samprapti* and *Adhogata Raktapitta samprapti*. In recent days consumption of junk foods, suppression of urges (natural reflexes like hunger, thirsty ...) etc. lead to derangement in the process of digestion (*jatagni dusti*), ultimately producing *Rasa- Raktadi Dhatu dusti*. To rectify the underlying pathology of *Asrigdara*, '*Ama pachana*' is taken up as the first line of the treatment. For the *Pachana karma*, *Tikta rasa dravyas* are more suitable especially in *RaktaPitta* related *Ama* conditions. In this paper, it is tried to state this clearer in simpler and systemic ways.

Keywords: *Asrigdara, Raktapitta, Pachana, Tikta rasa.*

INTRODUCTION**ASRIGDARA:**

Asrigdara is a condition with abnormally heavy or prolonged cyclic/ acyclic menstrual period. This disease can be better understood with condition Abnormal Uterine Bleeding (AUB) in terminology. This disease state constitutes of blood loss greater than 80ml and/or menstrual period longer than 7 days. AUB affects 30- 50% of women in reproductive age and a leading cause (50- 70%) for the women who get hysterectomy before the age of 60 years. In most of cases

(approximately 50%), no organic pathology is evident and DUB (Dysfunctional uterine bleeding) is diagnosed.

AIMS AND OBJECTIVES:

1. To study the *Samprapti* of *Asrigdara* w.s.r. to *Amadosha*.
2. To study the role of *Pachana Chikitsa* in *Asrigdara*
3. To provide the effective therapy for *Asrigdara* patients.

Table No 1: Clinical features of Asrigdara acc to dosha

Symptoms	Vataja	Pittaja	Kaphaja	sannipataja
Amount of Flow	Alpam	Nitanta Rak-tam	Bahalamsu	-
Colour	Kimshukodaka Krishna Arunama,	Neela Peeta Krishna	Pandu	Sarpimajja Vasopama
Smell	loha gandha.	Visra Matsyaganda.	Vasagandha.	Durgandhi
Consistency	Phenila,Tanu, Ruksha	Snigdha	Guru,Pichchhilam, Ghanam	Pichchhilam
Nature (clotting)	Askandi	Askandi, Madhu	Tantumata	Bahuvega
Pain	Saruja/ Niruja	Pittarti	Mandarujakaram	-
Associated Symptoms	Kati Vankshanam, Hritparshva,Prishtha, Shronishoola	Daha, Raga, Trishna, mo-ha, Jwara,Bhrama	Chardi, Arocha-ka,Hrillasa, Shwasa, Kasa.	Trishna, Daha, Jwara,Ksheena Rakta, Durba-la
Temperature of discharge	Sheeta	Atiushnam	Sheetalam	-

Upadrava (complications):

Acharya Sushruta and Madhava Nidana etc. have mentioned weakness, giddiness, mental confusion, feeling of darkness, dyspnea, thirst, burning sensation, delirium, anemia, drowsiness and convulsion etc. disorders of Vata as complication of excessive bleeding [1].

Acharya Charaka and Vagbhata have mentioned edema as a complication. The Asadhya Lakshana indicates the severity and chronicity of the disease. Chronicity of a disease, weakness, decreased body resistance the body resistance renders the disease incurable.

- Loss of body resistance together with the weakness due to continuous and excessive loss of blood gives a bad prognosis to the disease.
- Bhrama, Murcha etc. are due to cerebral hypoxia resulting from the reduced oxygen carrying capacity of blood.

- Dourbalya is the result of Raktakshaya. Rakta gives Jivana to body; loss of it's naturally leads to Dourbalya or weakness.
- Trishna results from the Rasakshaya i.e. the loss of fluids from the body.
- Raga or Varna of the body is due to adequate quantity of blood in the body and excessive loss of blood from the body causes pallor-Panduta.
- The Ushna Guna of the vitiated Pitta causes Daha in Asrigdara and PittaPrakopa causes Daha. Anaemic condition and vitamin b12deficiency results in neuritis which expresses itself as Daha.
- Loss of blood causes Vata Prakopa and this PrakupitaVata in turn results in Vataja Roga. It can be thus seen that all the Upadrava mentioned are due to Tridosha Prakopa and Raktakshaya.

Sama roga:

Asrigdara mentioned in *SamaRaktaja Vikaras* [2].

Nidana of Asrigdara:

Lavana & *Amla Rasa* both have predominance of *Jala*, *Tejo Mahabhuta*. Due to *Jala Mahabhuta* increases the *Drava Guna* & *Tejo Mahabhuta* increases of *Pitta* because of *UshnaGuna*. These increased *Ushna* with increased *dravata* leads to *SamaPitta*.

Over intake of *Snigdha*, *Krushara*, *Payasa*, *Gramya*, *Audaka Mamsa* together *Medo Vridhikara* substances are generally of *Guru* property. *Snigdha* and *Guru* properties enhances the *Dravamsha* in the body. When these are associated with remaining *Pitta vardhaka Dravyas*, the *Dravamsha* of *Pitta* also enhances, thus making the *PittaSama* [3].

Atimatrashana is given in both *Charaka Samhita* and *Ashtanga Samgraha* which means *Atimatrashana* is the chief causative factor for *Amapradosha* [4].

Ajeerna, *Abhojana*, *Atibhojana*, *Atimatrashana*, *Vishamasana* will cause *Ama* [5].

Samprapti of Asrigdara:

The woman who partakes the *Hetu* enlisted earlier, her aggravated *Vayu* withholding the *Rakta* being accompanied by *Rasa* vitiated due to the *Nidanasevana* carries it to the uterine vessels and increases the amount of *Raja*.

The *Pitta*, which is aggravated due to its *Nidana* factors is propelled by *Vata* into the *RaktaDhatu*. As *Rakta* is the *yoni* for *Pitta*, the quantity of *Rakta* increases in amount. The *Ushma*, the quality of *Pitta* or *Rakta* which is excess at this stage, makes all the other *Dhatus* to secrete more *Drava*. *Rasa* which is also increased due to its own

Nidana factors also contain more *Drava* which also is secreted by the *Ushma*. This secreted *Drava* enters into the *Rakta* which vitiates the quality of *Rakta*. This *Drava* is nothing but the ‘*Samatva*’ of *Pitta*. As the *Gunas* of *Rakta* are vitiated, so the characters of *Rakta* also get vitiated. Hence, *Suddha Artava Lakshanas* which must be seen are not visible in this condition [6].

Lavana rasa and *Amla Rasa* both have predominance of *Jala* and *Agni Mahabhuta*. These increased *Ushna* and *dravata* along with above *Nidana* produces *ama* in *Pitta*. Inappropriate exposure to *Snigdha*, *Krushara*, *Payasa*, *Gramya*, *Audaka Mamsa* together *Medo Vridhikara* substances which have *Guru* property generates *ama* first in *kosta*, then in *dhatu* in due time.

Being the *yoni* of *Pitta*, *Raktadhatu* gets vitiated instantaneously by aggravated *pitta* and the quantity of *Rakta* increases in amount (रक्तप्रमाणमुत्क्रम्य). The deranged *Rakta* and *pitta* enters into *Rajovaha srotas* and further increase in quantity by the union with *rasa* (*Raja* is get nourished by *rasaDhatu*)

(यस्माद्विवेधयत्याशुरसभावाद्द्वेमानता). This *Samprapti* causes *Asrigdara* in females.

Ama:

“*Amamannarasam kechit, kechittu malasanchayam*
prathamaam doshadushtim cha kechidamam prachakshate”||

The food which is not properly digested is *Ama*. Others describe the accumulation of *doshas* in the body as *Ama* [7].

Table No 2: Sama pitta, Nirama pitta lakshanas

Niraama Pitta lakshna (Guna)	Amatva in pitta
Sa Snigdhatata	Ati Snigdhaa

Laghuta (Sara)	Guruta
Dravata	Ati dravata
Katu rasa	Amla rasa

PACHANA:

Pachana is one of the *Shamana rupiLanghana*^[8].

Nirukti: पच - -

As per the *Nirukti* mentioned in *Shabda Stoma Mahanidhi*, the word *Pachana* is derived from

पच - *Dhatu* and - *Pratyaya* is applied.

Synonyms:

➤ *Pachana* as *Jarana*^[9].

➤ *Pachana* as *paki*^[10].

Definitions:

- *Pachana* is the treatment principle which has the capability of digesting the *Apakva Ahara* and *SamaYuktaDhatu*^[11].
- That which digests^[12].
- The drug or action which enhances the capability of *Agni* to perform its function is called *Pachana*. *Shamana* of *Dosha* by digesting *Ama* is called as *Pachana*^[13].
- *Pachana* of *Amadosha* is called as *Pachana*^[14].
- The procedure which does *AmaPachana* but does not do *Agnidipti* is called as *Pachana*^[15].
- *Ama Lakshana* is nothing but *Sarva Dosha Prakopa* due to *Agnimandya* & *Avipakva Rasa* and *Pachana* of *Avipakva Rasa* is *AmaPachana*^[16].
- *Pachana* is indicated in *AmaSamsritaDosha*^[17].
- *Pachana* described as *AmaPachana* in *JwaraChikitsa* context^[18].
- By giving strength to *Agni* and by suppressing the *pratipakshana*, *Pachana* performs its action^[19].

Role of Pachana:

The *pachana* is the procedure to resolve the *Ama* at various elements i.e. *kostha*, *dosha*, *dhatu* level. It is a special method of *Langhana* which is in turn one among *Shadupakrama* and part of *Apatarpana chikitsa*. *Pachana oushadhi* is indicated in initial stages of many disorders including *Jwara* and *Raktapitta* etc. The *Chikitsa of Asrigdara* adopts core concepts of *RaktaPittahara Chikitsa*. *Acharya Charaka* clearly states that *Stambhana Chikitsa* is not advocated when *Shonita* is *dushta* and patient is strong enough to sustain the bleeding. He made more stress in the role of *Ama* while treating *RaktaPitta*. As *Amata* of the *Pitta* augment the *RaktaPitta*, *DoshaPachana* has specific role in its management. *Pachana* is considered as one of the *Shamanarupa Langhana* as the part of *Shadupakrama*.

Acharya charaka stressed more on *Amaharana* in *Raktapitta* as *Raktapitta* become uncontrolled in presence of *Ama*. (the *amlata*, *dravata*, *guruta* of *Ama yukta pitta* delays the *Raktaskandana*)^[20].

“*Prayenahi samutklistam aamadoshaccharirinaam* |

Vridhim prayati pittasrik tasmal langhanam aditaha” ||

Role of Tikta rasa in pachana :

Even though direct classification is unavailable in classic texts many instances available for use of different *Rasas* in different levels of *Ama Pachana*. *Rasa* that have lead role in *Pachana* procedure are *Katu* and *Tikta rasa*.

1. *Katu pachana*: - *Katu pachana* is generally used when *Ama* in *koshta* (*Ahararasa gata Ama*) or *Ama* associated with *Kapha*. It acts by virtue of its *Ushna*, *Lag-*

hu, Sookshma gunas that categorically antagonize the Sheeta , Guru , Sthira and Manda Guna.

2. *Tikta pachana*:-*Tikta rasa* is more useful when *Ama* is associated with *pitta* or in conditions with *Drava Guna* is increased (i.e. *Bahu drava sleshma*).

“Agni sandipanartham cha rakta sangrahanayacha|

Doshanaam pachanartham cha param tik-tayrupacharet”||

Acharya charaka primarily indicated the use of *Tikta rasa* for *Agni Vriddi* , to promote *Rakta skandana* and more specifically at *Dosha pachana*. *Tikta rasa* acts explicitly by its *Laghu*, *Rukshna guna* and *Vayu*, *Akasha bhava*. This is used where ever *Rukshana* and *Drava soshana* is desired as in *Amlapitta*, *Raktapitta* and *Raktarsha*^[21].

Adopting the Tiktapachana in Asrigdara:

Acharya charaka advised to use the management principles which are narrated contextually at different chapters i.e. *Rakratisara* , *Raktapitta* and *Raktarshas*^[22]. And as per the *Sutra* - “*Karana sthana moolaylyadekameva chikitsitam*”

The management principles can be adopted when *Samyata* (relevance) is observed in *Samprapti* i.e.*Doshas* , *Utpatti sthana*^[23].

In *Samprapti* of *Asrigdara*, *Dosha (pitta)* *Dhatu(Rakta, Rasa)* and *Srotodusti(Atipravritti)*

resembles the *Samprapti of Raktapitta*.

Asrigdara is very prevalent and hardly treatable clinical condition that forcing the clinicians for surgical intervention in many cases. Hence, the treatment principle of *Ama harana* of *Pitta* with *Tiktarasa* which will facilitate *Agni deepana* (primarily dhatwagni) and ultimately *Rakta skandana* .

CONCLUSION

Pachana is indicated in different disease conditions in the period when they are associated with *Ama*. *Pachana chikitsa* is indicated in a wide variety disorders and different *Rasas* acts at different levels of *Ama*. Disease when associated with *Pitta*, *Rakta and Ama* , *Pachana* is to be performed with *Tikta rasa Dravyas*.

Tikta pachana is very useful in *Rakrapitta* so as in *Asrigdara*. Its acts in multi aspects like *Agni Deepana- Rakta Samgrahana- Dosha Pachana*. Hence it is considered as first line of treatment in *Asrigdara*.

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